

THE LIFE DIVINE

Inconscient but slowly rising towards the all-conscious Divine Nature. A partial unfolding, implying imperfection and ignorance may take as- its inevitable companion, perhaps its basis for certain movements, an apparent perversion of the- original truth of being. For the ignorance or imperfection to endure there must be a seeming contrary of all that characterises the divine nature,. its unity, its all-consciousness, its all-power, its all-harmony, its all-good, its all-delight; there must appear limitation, discord, unconsciousness, disharmony, incapacity, insensibility and suffering, evil.. For without that perversion imperfection could have- no strong standing-ground, could not so freely manifest and maintain its nature as against the presence of the underlying Divinity. A partial knowledge is imperfect knowledge and imperfect knowledge is to that extent ignorance, a contrary of the divine nature: but in its outlook on what is. beyond its knowledge, this contrary negative becomes. a contrary positive; it originates error, wrong knowledge, wrong dealing with things, with life,. with action; the wrong knowledge becomes a wrong will in the nature, at first, it may be, wrong by

mistake, but afterwards wrong by
choice, by attachment, by delight in the falsehood,—the
simple-
contrary turns into a complex
perversion. **Incon-**
science and ignorance once admitted,
these form a
natural result in a logical sequence and
have to be
admitted also as necessary factors. The
only question
is the reason why this kind of
progressive **manifesta-**